

# COMMUNITY SERVICE NEWS

---

VOLUME III

JANUARY - FEBRUARY, 1945

NUMBER 1

---

## CONTENTS

**The Philosophy of Community: III. The Fishing Community**

**Education for Community: IV. A People's Center for Living Education**

**Small Community Occupations and Industries**

**Centralization of Industries**

**The Engineer in the Small Community**

**Publications and Notes:**

Community Organization

Population Facts

The Co-operative Community

Agriculture

Church and Community

Recreation

Education

**Meetings and Conferences**

**News and Activities of Community Service, Inc.**

---

*Issued bi-monthly by Community Service, Inc., Yellow Springs, O., \$1.25 per year,  
2 years \$2. \$1 each for five or more subscriptions to same address. 25c per copy*

---

## CONCERNING COMMUNITY SERVICE, INC.

---

Community Service, Inc., which publishes this periodical, was set up in 1941 as a non-profit organization to supply information and service for small communities and their leaders. It was felt that the decay of the American community constituted a crisis which called for steady and creative effort.

The succeeding three years have borne out this judgment. Correspondence and requests for help have increased markedly, the membership has grown gradually, and interest on the part of individuals and other organizations demands more attention than the staff has been able to give. Following are the chief areas in which Community Service, Inc., is working at present:

1. Co-operation with communities, community groups and individuals in developing all-round community life and organization.
2. Research on ways of making a living in small communities and developing in communities a varied economic life which will make them self-sufficient in a wholesome way. Results of this study will be made available during or after the war to young people returning to communities and wishing to help build a sound economic base for their communities.
3. A correspondence course on the small community. This is offered to individuals and to study groups. Reference books are supplied, and typewritten comments returned with students' papers.
4. The Community Travelers Exchange. While this will be more practicable after the war, much of the preliminary work of preparing a directory of projects worth visiting can be now. A small number of members have enrolled.
5. Lecture and consultation service. Communities and conferences may secure the services of persons experienced in community work by making arrangements well in advance of the date desired.
6. The bi-monthly publication of *Community Service News*, preparation of articles on community subjects, and occasional other publications.

For information concerning membership, counsel, engagements or publications, address Community Service, Inc., Yellow Springs, Ohio.

## THE PHILOSOPHY OF COMMUNITY

### III. *The Fishing Community*

*The manner in which community was maintained in the pre-industrial period is illustrated by Le Play's description of fishing communities he visited about a century ago along the north and west coasts of Europe, as reported in "Family and Society," by Zimmerman and Frampton.\**

"The boat is to the trade of fishing what the rural domain is to agriculture. In spite of its mobile character, it is classed with real estate under all regimes of property. The industry of fishing lends itself more than the others to the organization of the community. In many places everything is common among the members of the crew: the ownership of capital, the performance of labor, and the division of the products. Even when the boat belongs to an absentee capitalist, the regime of the community persists to the great advantage of all interested. Three reasons, in fact, compel each man of the crew to exert upon occasion all the effort of which he is capable. First, the sailors mutually control each other since they are grouped together for the manipulation of the boat and its apparatus; second, the activity of the labor directly increases the role of each; and third, in the presence of a storm, energy is the only means of salvation for all. The regime of the community thus assures the greatest amount of profit to the capitalist as well as to each workman without requiring the watchfulness of the employer or supervisors."

"The transmission of the moral code is as assured as the means of subsistence. The fisherman, who is constantly in the presence of death, remains religious even when skepticism invades the other professions. Like the shepherd, during the long periods of enforced idleness, he teaches the practice of the moral law to his sons. He transmits it to his children by naming a son as the heir of the boat and the house. This son is the one whom he judges the most worthy of continuing the traditions of the ancestors. The coast fisherman has always been a most solid founder of the stem-family. He has set the pattern of that institution for the farmers of his community, for the other professions among the great maritime nations and finally for the colonies which these peoples have founded. The fishermen and the Saxon peasants who dominated England twelve centuries ago created the greatness of that country by substituting solid stem-families for the unstable and weak families of the Britons. By remaining faithful to that fundamental institution, the English have conquered, through immigration, a sixth part of the habitable earth."

---

\* *Family and Society: A Study of the Sociology of Reconstruction*, by Carle C. Zimmerman and Merle E. Frampton (New York, D. Van Nostrand Co., 250 Fourth Avenue, 611 pp., 1935), pp. 410-411.

## EDUCATION FOR COMMUNITY

*News and Information  
on Residential Adult Education and the People's College.  
Edited by GRISCOM and JANE MORGAN*

### A PEOPLE'S CENTER FOR LIVING EDUCATION\*

During recent years it has been said often, in various ways, that we do not know how to adapt ourselves to an economy of abundance. I should like to try in some community, preferably one in which my aims were respected and trusted, to help to create a people's center where intelligent standards of the economy of consumption would be developed and taught. It would be of a new type, although it would be related to many comparatively modern institutions. It would have much in common with the Danish people's college.

Like every worth-while undertaking, very much would depend on the leaders who would start it and give it direction. They should believe in the value of voluntary simplicity and be able to combine that with beauty and joy. The lessons that Veblen taught in "The Theory of the Leisure Class" should influence the economic philosophy of this staff. They should have William Morris' deep desire for beauty for everyone everywhere.

The institution should be elastic, with a physical plant which would not be outmoded in ten, or a hundred, years, leaving the donor's love for his community made inert by the weight of steel and granite in immobile walls. Some architects know how to make a beautiful factory building that is capable of almost limitless interior changes.

If the community already has a library, playgrounds, and swimming pool, so much the better. One function of the new center would be to help each citizen to correlate and unify all such available cultural possibilities; and then by going much deeper it would help children and adults all to learn, in pleasant ways, to find the possibilities of life and to use them.

In one way or another people's attention should be drawn to the fundamental aims of life. They should learn to see where too intense attention to any one aim meets with "diminishing returns." In practical affairs they should learn when a dollar ceases to be of chief value in clothes and means more in music; and conversely, when work for the necessities of life has more of creative joy than play would have. They would learn how families could live in small, simple, easily run houses, but could combine in neighborhoods to build simple but beautiful and home-like community buildings for community education, for working and

\* This article was written in 1935 when plans were under way to provide a community with a new institution. Its conception has much in common with the Peckham Experiment (urban), and with the John C. Campbell Folk School work as a rural community center.

playing together, and for large entertaining. These people, not being burdened by too many *things*, nor overconscious of their clothes, should be able to meet happily in country dances, workshops, discussion groups, or dramatic clubs—quite without regard to social cliques—as well as to work together.

One consideration I feel to be important just now. As people have prospered, they seem to have always been tempted to eat too much of over-refined, rich, elaborate food. Insurance companies and magazine articles have warned the public of the increase of diseases which seem to have some connection with over-weight and improper diet. The amount of ill health due to overindulgence in food, and the menace to the race, is tragic. When one has tried eating only simple foods in the quantities which an unspoiled appetite requires, and has learned from experience how keenly such meals are enjoyed and what the reward is in health and vitality, not to mention the unbelievable saving of time in the kitchen, one then looks with pity at the thousands of over-weight persons everywhere, and learns that positive health is the prime means of achieving personal beauty and freedom from those handicaps which people at great cost attempt.

Pigs kept in pens are usually dull and fat, but left to themselves in the woods—what jolly, lively creatures they are! I believe no one can now form any idea of what a really properly fed human race would be like. Our new institution could make a wonderful beginning.

A center where there would be inspiring leadership for young and old, rich and poor, and where all could go to learn to clothe, feed, house, amuse, and educate themselves both for work and play, and for personal and social growth; where there would be counselors who would direct the young to good sex hygiene and to the arts of family life, and to start each generation well; and where the people would learn to carry on these values to future generations—would not this help to bring the good society?—LUCY G. MORGAN.

---

*Community Service, Inc.*, would like to hear from persons who consider that they would work effectively in such an undertaking as described in the preceding article.

---

The mimeographed magazine *Community Frontiers* for November, 1944 (P. O. Box 966, Pasadena 20, Calif.), has a leading article, "The Folk School Is Coming." We quote:

"To some the term 'folk school' has meant buildings, grounds, and incorporated institution with a budget. These things may or may not be a part of a folk school. The essential thing, it seems to us, is a community folk culture worthy of dissemination. Thus a vital throbbing community life, related economically, culturally, and spiritually to other vital communities in its geographical region becomes the best educational laboratory conceivable. The folk schools of Denmark grew out of this kind of community life. They were grass-roots institutions."

*School and Society* for December 2 describes "a plan for the establishment on Danish soil of a training school 'for teachers in adult education and youth leaders for Austria,'" and quotes from a letter, sent with an account of the plan, by Maria D. Simon of London:

"We are trying to strike a balance between the idea that re-education must be linked with a regeneration from within and cannot be imposed by foreigners on an unwilling people and the idea that the democratic way of life cannot be imparted to future generations of Austrians by teachers and leaders who were themselves the product of Fascist education. We believe that this compromise can be achieved through the intermediary of the Danish folk high school."

The plan was originated by Mrs. Simon and her husband, Joseph T. Simon, who was sentenced to imprisonment in Austria in 1935 for his part 'in organizing the Social-Democratic Youth Organization.' After his release from prison, he went to Denmark and served from 1937 to 1940 as a teacher in the folk high schools of Elsinore, Askov, and Ry. Following the German occupation of that country, he escaped to Sweden and later came to the United States, where he volunteered for service in the armed forces. He is now a master sergeant in the European theater of war. Mrs. Simon is Czechoslovak and has had years of teaching experience in the social science."

"The plan is to establish the school in Denmark for the following reasons:

"1. To remove the school from the political and economic confusion of post-war Austria. . . . To put some distance between the school and the homeland of the students [and so] help them toward a more detached and impartial attitude of mind. . . .

"2. [The necessity] of acquainting the students personally with the system and . . . spirit of the Danish folk high schools."

"Mrs. Simon reports that Danes in London and America have 'expressed their sympathy with our plans.' It is hoped that capital for the school may be advanced by Allied sources. The Danish government will be asked to lend the necessary buildings. The authors of the plan would be grateful for criticisms and suggestions. . . . Such letters may be addressed to Mrs. Joseph T. Simon, 123 Ralph Court, London, W. 2."

---

Great excellence is always in a sense provincial. It is the achievement of a limited few who have pushed ahead faster than the great mass can follow. Individual communities with fortunate populations and circumstances may develop qualities of living which may become the standards of the masses, just as the little states of Greece and Palestine have set standards for the world.

"Wherever there is mutual aid, wherever there is constant give and take, wherever the prosperity of the individual depends directly and obviously on the prosperity of the community about him, there the social order tends to produce fine types of character, with a devotion to public ideas: and this is the real object of government."—Russell, *Nationality and Co-operation*.

The Rabun Gap-Nacoochee School at Rabun Gap in northern Georgia is described in *Mountain Life and Work* for Autumn, 1944. Here a kind of People's College has grown up with one novel feature, that of treating an entire family as a unit of education. The article tells how this plan originated:

"During World War I, Rabun Gap lost many of its students with the result that the number of older boys was inadequate to carry on the school's farm operation. At that time, too, the prices paid for farm products were high and it was good business to keep every tillable acre of the farm under cultivation. So it came about that whole families were brought in. . . . From this somewhat opportunistic origin a farm family plan has developed. In 1943, there were 17 families located on the school property. Besides a central farm for boys and girls, the school has around it a circle of 1200 acres divided into separate farms on which whole families are admitted in rotation for terms limited to five years. . . . The parents, as well as the children, undertake to carry out a prescribed plan of farming and a course of training as pupils of the school. Each family is given its own separate boundary and required to operate it as a model farm. A house and barn, a garden, one acre for truck patch, pasture for two milk cows, and firewood for fuel are allowed to each family free of rent. Farm families are expected to furnish labor to the school at customary wages when not engaged in work on their own tracts. Rental for bottom land is one-half of the crop, for upland one-third. The family must furnish its own work-stock and farming tools. Heavy farm machinery is furnished by the school on a co-operative basis. Minor repairs to buildings, gates, fences, and roads must be done by the family. Larger repairs and improvements are done by the school. Each family is expected to keep a farm account book."

---

The Peckham Experiment highlights the importance of having a focus for the social life of the community as a whole. It emphasizes the divisive influence, for both family and community, of social, recreational, and health activities limited to such groups as 'teen-agers, Boy Scouts, secret orders, numerous churches, and vocational and socially stratified associations. In this connection it is of interest to note the development in Denmark, under People's College influence, of better than a thousand such community centers. We quote from Holm-Jensen's *The People's College*:

"Grundtvig . . . advocated a new type of community center where education could continue. To him education was a life-long process and provisions should therefore be made for its continuation. He recommended to the students of the People's College that they, after having been enlightened, go out to their respective communities and gather the people together to form an Educational Community Association. Through local subscriptions funds were collected for the erection of a meeting house, in which all had a share and an interest. Within a few years no less than 1000 organizations had constructed large halls to hold their educational meetings. Soon they were recognized as community centers."

## SMALL COMMUNITY OCCUPATIONS AND INDUSTRIES

### CENTRALIZATION OF INDUSTRIES

Some industries are best operated in large units. Railroad rails probably never will be made economically in small plants. Automobiles probably will continue to be made by large industrial organizations, even though both making the parts and their assembling should in time be decentralized. We are informed that most of the steel for making knives in America is rolled at one mill, and that only two days' output per month of that mill is necessary to supply almost the entire American cutlery industry.

Other industries, though by necessity decentralized, are still operated best in fairly large units. Portland cement mills, for example, because of the low value of the product in relation to its weight, need to be within reasonable shipping distance of the points of use of the cement, but must be of a certain size to be operated efficiently. Whether their operation by large corporations owning several mills in different localities is more economical than individual ownership is a question.

Common sense will recognize the economy of large-scale operation where such economy actually exists, and will not, by any abstract philosophy of decentralism, try to force a process that is inherently uneconomic. Yet our present state of industrial centralization is not in all respects either economical or permanent. In some industries centralization was the result of patent ownership and financial promotion, rather than of inherent economy. The match industry is a case in point, and it tends to break down again into smaller units.

In many cases centralization is partly the result of our cultural and economic immaturity. For instance, in America the making of sausage has never been a fine art. Wherever one buys, it always tastes the same—or worse. In Europe there are a thousand communities, each with its local kinds of sausage, developed with pride and skill through the centuries. I recall the indignant response I received in the market of a French village when I asked whether they had Bologna sausage: "Of course not! You will get that in Bologna. We have our own, highly regarded through many generations." The same is true with cheese. There are thousands of types, several in each local marketplace, and each with a loyal clientele built up through many years. It would be difficult to build up in Europe the degree of cheese monopoly that today exists in America.

In numberless cases it is possible to develop in America local industries that answer to local needs and conditions. Agricultural implements can be adapted to local soils and topography. Certain California soils failed curiously until it was discovered that the addition of a trace of zinc brought a marvelous increase in productivity. The time may come when the preparation of fertilizers will be a localized and highly specialized industry.

Many industries become centralized because of the lack of local skills for their effective operation. An Ohio agricultural town bought its milk from a great nation-wide dairy organization until a local dairyman established good standards. He had no trouble in taking the business. The baking of bread is a far-flung corporate industry chiefly because of the lack of competent local bakers.

Many industries are centralized because promoters make money in forming great combinations. Such promoters sometimes cajole, threaten, and frighten independent manufacturers into joining, though often, in fact, their threats are hollow. Those who stay out often do better than those who go in.

One of the commonest reasons for consolidation relates to the traditional structure of American industry. When capitalistic industry emerged from feudalism it did not suddenly create a new social pattern but, as is the nearly universal human custom, it imitated the culture in which it found itself, which was feudalism. Had capitalistic industry been so fortunate as to inherit a tradition of sharing with workers the responsibility, ownership, authority and adventure to whatever extent capacity for such sharing actually existed in the ranks, then a broad sense of mutuality and slowly acquired competence would have given toughness and survival value to individual organizations. However, following the feudal pattern, the proprietor monopolized for himself and members of his class the ownership, responsibility, and adventure of his enterprise. Very commonly, as a result, when the proprietor retired or died there was lacking through the staff the necessary understanding and discipline to carry on, and almost the only recourse was to sell the business to a corporation which could supply those abilities.

All over America in small communities this course of events has been repeated. A vigorous man has "built" an industry. He does not realize that the building was done by the entire community with him as leader, and that the entire community has legitimate stake in it. He thinks of it as his own, to dispose of as he pleases, perhaps to become the pawn of a nonresident corporation. Of all causes of consolidations of industries this perhaps operates most frequently. Given a sharing of interest among all those in whom capacity for sharing could be developed, local industries might have far greater stability.

The point of this discussion is that in a large proportion of cases centralization of industry does not result from the inherent superiority of large units. The thousands of small community industries in many fields which have survived and prospered lend weight to this opinion.

The very advance of technology increases the possibility of successful small business. Whenever a major new industry develops, a host of new small industries becomes possible. Consider the hundreds of small businesses of many kinds made possible by the automobile and by the railroad. A fundamental new product leads to thousands of possible applications. The possible uses of plastics will not be exhausted in a century. Men living close to the life of the people and to their work will see opportunities for applications which seldom would occur to men isolated in great research laboratories.

A good society will be a complex association of many sizes and kinds of industries. Some, like the post office and the public school system, should be owned and operated directly by society. Some public utilities may well be operated as quasi-public organizations, strictly regulated by government, but given freedom to operate without government bureaucracy. Some big business, such as the automobile industry, may well be administered in the long run by boards representing ownership, management, government and employees. Smaller industries may be operated by private corporations under government standards. A growing part of business may best be co-operatively owned and administered. There will still be in the aggregate a vast field for small private industry, freely competitive, which may well have a reasonably free field during good behavior. For many such our small communities are favorable locations.

—ARTHUR E. MORGAN

In the *Pacific Ackworth Newsletter* of December 15, 1944 (516 West Longden Ave., Arcadia, Calif.) we find the following suggestions for groups wishing to become identified with a small community: 1. Find a job in the community. 2. Move individually and inauspiciously into the community. 3. Become well acquainted in residential and occupational circles, and work for acceptance among these people. 4. Become known for civic effort, integrity, and ability to promote co-operation and understanding. 5. Draw the community together with the scattered "chosen few" into creative activities such as co-ops, city planning, functional education.

In the *New York Times Magazine* for October 22, 1944, is an article by Eric A. Johnston, President of the Chamber of Commerce of the United States, entitled "Our Future Starts on Main Street." The gist of the article is that after the war America will be in a more favorable economic position than any other country, but that "we don't want some government planner to tell us what we ought to have and how we ought to go about getting it. It is up to the American people to set their own objectives. That is the essence of democracy. We should begin at the community level and work up. That is the home-town approach to a greater America. Main Street, not Pennsylvania Avenue, must do this job. Let each community begin now to raise its sights for a better America."

The Rural Co-operative Community Council announced in August a proposal to incorporate the Co-operative Community Resource Association, with the aim of developing a financial pool for helping prospective "intentional co-operative communities." Information can be secured from the Rural Co-operative Community Council, Teaberryport, New City, New York.

In 1940, more than a quarter of the employees of American industries were in the 144,000 plants which employed less than 100 persons, and more than half in plants that employed less than 500 persons—*Public Health*, December, 1944.

## THE ENGINEER IN THE SMALL COMMUNITY\*

By ARTHUR E. MORGAN

Occasional communications from men with engineering training tell substantially the following story: "I took an engineering course at college, planning to make electrical (or mining or civil or mechanical or chemical) engineering my life work. However, I have become interested in social welfare and especially in small community life, and so I am planning to give up engineering, and to prepare myself in some other field, such as economics, sociology, or social service."

The spirit indicated is excellent, but the proposed action may be unwise. As a rule there is no necessity for the engineer to take such a course. Most men can make greater contribution to their times by doing the necessary work of the world in the spirit and manner that befit a good society, than by making a separate profession of doing good or of social reform. Yet, if one wishes to live by more than usually exacting standards he will need a degree of freedom of action which may not be insured by work for a great corporation or for bureaucratic government or even for the management of a far-flung co-operative organization. Fortunately, the American system of so-called free initiative still tolerates the pioneer who wishes to do his share of the world's work, but wishes to do it by more exacting social and ethical standards than generally prevail.

Frequently men seek vocational counsel who desire to be of value to society, but who have not equipped themselves for any specific usefulness. They may have specialized in economics and sociology under teachers who learned from other teachers and not from life. With a large part of their "knowledge" consisting of academic theory which has not been interpreted by experience, they may have an equipment of social indignations and opinions which have little relation to reality. About all such persons are prepared for is to teach sociological or economic theory, or to work at specialized tasks in a government office.

The young engineer, especially if he has made himself an educated man as well as a technician, need have no envy of this sort of education. If he is interested in social welfare and in small community life he should be glad that he has a useful calling by which to give expression to his social purposes. His ability gives him a footing for self-reliance and self-respect, and for creative, rather than palliative, social service.

Unfortunately, in his school days the engineering student may have thought of engineering as having to do only with employment by the government or by one of the great corporations that advertise in the technical press, and send repre-

---

\* This article, while most directly pertinent to engineers, may interest others who are concerned with ways by which young men or women of small means may actually undertake small community occupations and industries. Other callings may be discussed in later issues.

sentatives to technical schools to employ graduates. But for these obvious possibilities the world of engineering opportunity may be a blank to him.

There are many and varied opportunities for engineers in small communities. Yet for a technical graduate to take advantage of them may require a painful readjustment of mental attitude. The years of college work may have been sustained by the vaguely held ambition to escape from the common lot into a more favored social and economic class, or to maintain the already preferred status of the family. That purpose is accentuated by college indoctrination. American colleges often make snobs, though engineers are less afflicted in that way than most professional men.

Especially for young engineers who lack financial resources on leaving college, many small community opportunities can be approached best by working with the hands at jobs which at first call for but a small part of one's technical skill, and are looked upon as plebian. Many opportunities for interesting professional careers are passed by in small American communities today because so few engineers realize the possibilities and can make the necessary deflation of personal and professional pride. "What, go back to my home town and do the same kind of work as the man who never went to college! My neighbors would write me down as a failure."

Another difficulty is that the engineer's schooling often has overlooked the development of resourcefulness and self-reliance, with the result that young engineers often lack experience in ultimate responsibility or the appetite for undertaking it, and may crave the shelter of corporate or government employment, and the security of the monthly salary check. Under such circumstances the process of becoming self-reliant may be the most difficult as well as the most exciting adventure ever undertaken, but also perhaps the most rewarding.

The engineer without personal resources should realize that he probably cannot build an economic foundation for himself and at the same time match the standard of living and the personal indulgences of his fellow alumnus who is on a good salary. The latter has put himself under the command of an employer, and in return he is relieved of responsibility and may also receive a relatively high initial income. Unless the entrepreneur—and his wife—are willing to pay the price of very economical living they may reach the conclusion that it really is not now practical for a man without resources to start out "on his own."

Given the willingness and stamina to make these fundamental adjustments, what are some of the possibilities for self-employment open to young engineers who have very small financial resources?

*Mechanical engineering.* In a small community a mechanical engineer without funds may begin by repairing and servicing mechanical equipment in homes and business places. It may be necessary for him to go from house to house offering to do such work. He may build up a regular practice by offering to periodically inspect and adjust all mechanical installations. Such service would greatly reduce waste and inconvenience in many homes.

In the meantime he may develop a small shop of his own where he can repair out-of-order equipment. This may grow into a good machine shop with varied modern equipment and with a considerable number of employees. In a Delaware village of 1200 people we came across such an establishment with an assembly-line at work reconditioning Ford motors, which were sent from four states. In a Kansas village such a shop made saw rigs for use in cutting firewood, at the rate of \$50,000 worth of business a year. Another in a Georgia village has grown into a plant for making small agricultural equipment especially adapted to the surrounding area, and employing more than a hundred men.

If the operator of a machine shop and mechanical service keeps his eyes open he will from first-hand experience discover some piece of equipment or some part that is badly designed or made, and may begin to manufacture a better one himself. In time he may have a little industry of his own, perhaps employing some of those engineers who did not believe it feasible for one to go into business for himself. Or he may develop a practice in applied research.

Another opening for the mechanical engineer is in representing a large number of manufacturers who do not maintain separate agencies. In an Ohio town of 5000 we found a man who represented about 30 manufacturers of mechanical equipment. He kept on hand parts most frequently called for, and serviced makes of equipment over an area of about a hundred square miles. Ordinarily he had a staff of four men.

In another Ohio town of 8000 a mechanical engineer has made himself familiar with small town printing equipment, and buys, sells, reconditions and exchanges used presses and other equipment in several states. Printers have come to know and trust him and to rely on him for their needs.

Another small town mechanic has made himself a master of methods and equipment used in processing hybrid corn seed. There are many types of mechanical equipment, such as canning machinery, laundry equipment, refrigerating plants, quarry machinery, and mill work equipment, for which regional service is needed, and is unevenly supplied. In almost any of these, maintenance work may develop into manufacture, or into a research engineering service.

These are only a few hints for the mechanical engineer. Often he can find opportunities quite unlike any of those mentioned. For instance, a mechanical engineer associated himself with a small chemical industry in an Ohio town of 2000, and by developing the mechanical devices necessary for economical manufacture, made himself a vital part of the little industry.

*Electrical engineering.* Opportunities for electrical engineering in small communities somewhat parallel those of mechanical engineers. An electrical engineer without resources may begin by servicing the electrical equipment in his community, such as radios, irons, washing machines, refrigerators, and the great variety of electrical devices used in modern homes, on farms, and in stores and shops, a considerable part of which is in bad order from lack of servicing. Such work may provide support during the initial stages of going into business.

A next step might be to purchase, recondition and sell used equipment. For an electric communications engineer desiring to be of social service there are many openings for local radio stations, with possibilities of raising the cultural level of the community.

For the electric power engineer there are varied possibilities. Many small publicly owned power plants and power systems are in very bad condition. There is room for consulting electrical engineers to help make public ownership projects successful by regular consulting services.

After periods of apprenticeship in small town electrical plants, combined with practical studies, opportunities probably could be secured for superintending and operating small town publicly owned electrical plants. Once established in such a place, the electric power engineer might have an interesting small community career in increasing the range and usefulness of electrical service in his community. If the plant is so small as to require only part of his time, and to justify only a very small salary he might supplement this income by servicing and repairing the equipment owned in the neighborhood.

Two young men, neighbors of the writer, have turned their garage into a factory and are manufacturing a highly technical electrical measuring instrument. The possible applications of electrical engineering to modern life and industry are limitless, and given an initial economic foothold, even of a very simple nature, the electrical engineer with imagination and persistence who makes contacts and learns needs and conditions can find opportunities for building a practice and a business by filling some need not heretofore met.

The servicing of physicians' and dentists' electrical equipment might develop into an interesting practice. Manufacturers of such electrical equipment would like to be able to refer users to such service, and in some cases would help pay for it. In the factories, foundries, machine shops, service stations, power plants, canning plants, hotels, stores, dairies, homes, and public buildings of a region with a few hundred thousand total population there are many opportunities for improved electrical controls, measurements, recording devices, equipment and services. An electrical engineer, working as a freelance and not in the employ of any manufacturer, might go the rounds of such a territory, suggesting improvements and often making the necessary installations. As he became known for integrity, disinterested advice and competence he would come to be relied upon for advice and service. In the course of a such a career a wide-awake man would come upon improved devices or products which he could manufacture, or could develop a practice in practical research.

*Chemical engineering.* To a casual observer it may seem that a few great chemical companies monopolize the chemical industry of America. We are sometimes told that the day of individual research is past, and that only by large corporate research can significant results be had. That myth may serve the purposes of the great corporations, especially if it results in their securing the services of able young chemists, but the chemical field is too vast and varied to be controlled

by any corporation. This is especially true as to practical applications of well understood chemical principles. Very often well known products remain unused, and those needing them stumble along without them, because the persons who understand the chemical principles involved are not aware of the specific needs. Those who have the needs are often so ignorant of chemistry that they do not know their problems have been answered in the laboratory, and that such answers are recorded in the literature.

There is room for chemical engineers, who may as well live in small communities, who will cover the industries, stores, foundries, factories, dairies, lumberyards, mines, quarries, fishing towns and water supplies of a region, to find what practical chemical difficulties are encountered, and then try to supply those needs. One may develop a practice as a chemical consultant, or may begin the manufacture of some needed product. These may be very simple. A chemist in Hagerstown, Maryland, observed in an auto shop that it was difficult to unscrew rusty nuts. He searched the literature, made some experiments, and put on the market a penetrating liquid which would loosen rusty nuts. He sells through a manufacturers' agent so as not to have the trouble of building up a sales organization. A man in a small Pennsylvania community, becoming aware that undertakers' embalming fluids did not penetrate uniformly, applied his chemical knowledge and, using hog carcasses for experimenting, developed a more satisfactory product.

Joe Marx of the So Lo Works of Loveland, Ohio, a town of 2000, looks about to see what chemical products people need, and then manufactures them, using the best known formulas. For instance, he saw dehydrated food being sent to the army, and undertook to dehydrate adhesives. Now he puts up twelve different dry adhesives in envelopes like seed packets, and sells the whole for a dollar. By searching for the chemical products people need and supplying them economically he has developed an annual business of \$1,500,000 and has 125 employees.

A great many of the chemical needs of men have been supplied from herbs, shrubs and trees, the use often being discovered almost by accident, as in the case of rubber. The semi-desert plants of our far West and of Mexico, in an effort to protect themselves from being eaten by animals, have developed strong chemical reagents—alkaloids, gums, resin, waxes and oils. Why not make a living—perhaps by teaching chemistry in a small town high school—and then explore some of these plants for chemical substances used in medicine or industry? A ranging imagination, acquaintance with chemical literature, and acquaintance with the needs of medicine and industry, would help in such a search.

How can a chemist without money get a start in working for himself? He might manufacture some small product for a national co-operative organization, probably selecting some item for which little is spent in manufacture and much in advertising. Lacking such a start he might inform himself of the best chemicals for disinfecting dairies, hotel kitchens, etc., or some other relatively simple

products, and either package and sell them under his own name or buy dependable brands and sell them. Or he might get a part-time job in the laboratory of a small town hospital, or a small factory, or, as has been mentioned, he might teach chemistry in a high school. A teacher of chemistry in the writer's community made and sold a simple chemical compound used in industry and in laboratories, and thereby came to have perhaps the largest income in the community.

*Mining engineering.* The number of minerals which, if suitably processed, can be used in American industry increases steadily. In many American communities there are deposits of minerals, the possible industrial uses for which have never been well explored. For instance, near the Celo Community project in northwestern North Carolina in which the writer is interested, there are deposits of mica, feldspar, talc, kaolin, vermiculite, kyanite, amorphous silica, short fibered asbestos, and a kind of mica which has been considered very rare. Few of these deposits have been thoroughly explored for methods of processing or possible industrial use. Initial self-support might have to come from ordinary mine labor, or by leasing and working a deposit with a few men working as a partnership or co-operative, as is common practice there, or by establishing a custom service for refining minerals from small mines, or by developing a consulting service for small operators on a very moderate scale of charges. The latter might be difficult as local miners are not accustomed to pay for advice.

In many parts of the country there are similar opportunities. An engineer retired to Florida and, wanting some interest, studied the diatomaceous earth in the bottoms of shallow ponds. He developed an industry which grows so vigorously that it is a burden to him in his "retirement."

*Civil engineering.* The writer in his twenties, living in a small town, developed a private practice in rural civil engineering in which he employed about a dozen engineers and twenty to forty men. He entered a phase of the profession which was generally ignored or poorly regarded, and undertook to develop its possibilities. There may be other fields today in which a similar course is feasible, though civil engineering more and more tends to be in corporate or public service.

There is prospect for civil engineers in the field of town management. Apprenticeship would need to be served under a town or city manager, probably in the office of the city engineer. With such a foothold the civil engineer may study town management, visit towns so managed, attend conventions, write articles, and make himself available as manager of a town—no matter how small. Thereafter his progress will depend largely on himself. His greatest usefulness may be, not in climbing the ladder of ambition to larger and larger towns, but in settling in a small town or city and making it a type of what such a town might be.

There are many opportunities in America for developing recreation facilities for towns or groups of towns, with lakes created by dams, with playgrounds and other features. The civil engineer is in a strategic position to develop such possibilities. Many semi-rural areas are ready for common water supply systems. This

field is as undeveloped today as was that which the writer entered forty years ago. Traveling consultants to provide periodical civil engineering services to small towns which cannot afford full-time engineers should be feasible in some regions. The scale of charges would need to be suited to small town budgets.

*In conclusion.* Getting a foothold for oneself commonly is hard work. Unless it seems worth while for such reasons as that it enables one better to maintain his own ethical and social standards, or to live and work in a small community, it may be better to find a job and work for someone else. There tends to be this advantage in working for oneself or as part of a co-operative or partnership or intimate group: whereas people generally hesitate to employ the salaried man after fifty, the small business tends to maintain itself indefinitely in public esteem if it has served the public well.

In another article we shall discuss the relation of private employment to the social and economic order. Here we shall only remark that no social system will remain unpolluted without high personal standards, social imagination and constant vigilance of the people who operate it. The advantage of the so-called system of free economy is that it offers the pioneer, especially in a small community, opportunity to create his own pattern, and to give expression to whatever ethical and social purpose there is in him.

---

*Free America* for Autumn, 1944, has an editorial by van Dresser, from which the following is quoted. The entire editorial is worth reading.

"Any re-creation of an American society of free men and free enterprise, in terms of Twentieth Century applied science, must depend on the intensive development of techniques—social, economic, and industrial—which complement and counterbalance those of undiluted corporation-capitalism, yet which, a part of the American heritage, do not invoke the stifling formulas of collectivist doctrine.

"Perhaps the most important of these techniques must concern itself with the restoration of *technologically adequate substratum upon which a genuine system of free enterprise can be built*. In the early Nineteenth Century, the formative period for American political ideals, such a substratum existed automatically so long as there was plenty of virgin land and standing timber. . . .

"Such an individualist, free-enterprise economy is not possible, however, in terms of these same simple raw materials today, even if they still were to be found in abundance. Our productive processes are now far too complicated to often permit individuals, or even comparatively large groups, to act as independent producers operating from the ground up. Larger and larger organizations have been found necessary to extract the metals and minerals, to construct the massive machines, to provide the transportation, to generate and distribute energy, on the scale necessary for our continental civilization. And these giant organizations, of necessity monopolistic; by tradition privately directed; controlling the basic ingredients of our technology, have inevitably come to be the dominating factors in our society . . .

" . . . the autarchic growth of these great 'natural monopolies' cannot be permitted indefinitely in a nation which hopes to remain a republic. Yet the antipodal alternative—the socialization of *all* industry—is almost equally repugnant to the democratic spirit. Out of this clash of thesis and antithesis is gradually emerging the new synthesis: In the high-technology democratic commonwealth of tomorrow, the products of the great basic industries must increasingly be regarded as *raw materials in the public domain*: must be produced, controlled, and distributed as such, must be made available throughout the nation on a strictly egalitarian basis, free from the artificial restrictive arrangements through which private monopoly has so vastly extended its influence.

"Upon this broad substratum of freely available raw materials needful to a technically advanced civilization—steel, copper, aluminum, magnesium, plastics in their basic forms; electric energy in abundance; transportation impartially administered—a superstructure of widely distributed, independent, productive, distributive and service industries in the orginal American pattern will again be at least *technologically* possible.

"Matching this native evolutionary movement must come others in the fields of education, of co-operation, of regionalism. Even more fundamental to a modern decentralist society than free access to essential raw materials is the widest possible distribution of skills—skills of organization, of management. . . .

" . . . Hand in hand with this program must go research by agencies public, private, and co-operative; research intimately related to the problems of the small concern, the village, the rural community, so that the fruits of advanced techniques may not be confined to metropolitan centers and the offices of national organizations.

"Procedures must also be developed by which the formation of operating units—manufactories, service and distributing organizations, processing plants—on a decentralized basis, yet large enough and well enough equipped and staffed to handle today's complex production processes—is greatly facilitated. Here would seem to be a tremendous challenge to the Co-operative idea. . . .

"What becomes more apparent each year as we plunge deeper into the era of high technology is that, if we are to preserve America as a country of free enterprise, then, paradoxically, we must concentrate more attention than ever before on *collective* effort in certain strategic fields. Not any more in this epoch will it be possible for a democratic society to emerge from the unrelated exertions, however capable, of individual men. Constant, vigorous, and wise employment of the many instruments for concerted action—the mechanisms of government, the institutions of public education, the techniques for co-operative economic effort—is necessary if we are to even maintain an atmosphere in which free enterprise can theoretically survive. Lacking this voluntary concert of effort, the technical requirements of our age will impose from above, through bureaucracy, through fascism, through doctrinaire collectivism, the regimentation necessary for national survival."

## PUBLICATIONS AND NOTES

### COMMUNITY ORGANIZATION

#### MUSTERING COMMUNITY RESOURCES\*

"As one explores community programs, the word 'council' is so commonly used as to make it seem an almost universal type of organization. A more careful consideration reveals the fact that the term covers a multitude of meanings. There are councils of community organizations; there are councils of social agencies; there are professional workers' councils; there are citizens' councils; there are councils that may include all these groups. The term 'community council' should, perhaps, be reserved for the last mentioned. This is not the case. There are many so-called community councils; there is little uniformity among them in composition, purpose, or point of view toward community planning. In some instances, the council precedes the program it sponsors; in others, it grows out of the program as the need for better co-ordination of all resources and groups becomes necessary. Sometimes, apparently, it outlives its usefulness and drops by the wayside while the program sponsored by it continues to flourish.

"In our exploration of programs for *New Dominion Series*, wide variety in councils has been found. In one respect, there seems to be consistency. The councils that have played and continue to play a vital part in the communities they serve not only are adapted to the social patterns of those communities, but also are flexible enough to adapt themselves to changing patterns as a program develops. This flexibility may account, to some extent, for the ephemeral nature of many councils. Their demise is not always evidence of failure."

Many community workers are baffled by the fact that when opportunities for community participation are provided in recreation or in other fields, very often a considerable part of the community does not respond, even when the opportunities are furnished by official action of the local government, and with no element of patronizing. A study was made at Cornell of the various actions of "upper middle class," "lower middle class," and "lower, lower class" persons ("Social Class as a Factor in the Family Group Relations of Certain New York Families," by Edith Jeffers Freeman, summarized in *Cornell University Abstracts of Theses*, 1943.) Lower middle class families showed more normal and wholesome reactions in most respects than either of the other groups. In reference to community organizations the abstract of the thesis states:

"Membership in community organizations was typical of the upper- and lower-middle-class families, the former holding leadership positions. The lower-lower-class families not only did not participate, they expressed opposition to organized society."

\* Quoted from No. 62 of the *New Dominion Series*, Extension Division, University of Virginia, Charlottesville, Va., December 15, 1944.

Seldom do we realize how deep are the wounds made by ostracism or how difficult is the process of renewing a spirit of unity and co-operation with society on the part of families so marked. Three movements in America are making headway with this class of people. They are the Pentecostal, Holiness, and Nazarene groups of fundamentalist denominations, the Catholic Church, and the Communist party. Strikingly different as these seem, they have one character in common. They lack condescension and patronage. They meet the ostracized person on the basis of brotherhood and equality. Except as builders of community do the same their well-meaning efforts will fail with a considerable element of the population.

---

#### POPULATION FACTS

*Land Policy Review* for Winter, 1944, has a leading article entitled "Growth of the World Population," by Irene B. Taeuber. The article brings out the following facts.

In 1650 the world population was 500,000,000. Today it is more than 2,000,000,000. Within a generation population will be stationary or declining in western Europe and in countries settled from Europe—the United States, Canada, Australia, New Zealand, and white South Africa. Some other nations—Russia, Japan, eastern and southern Europe and parts of South America—are a generation or two behind in that process. But these all together make up only 40% of the world population. Sixty per cent live in Asia, Africa, and the other areas where the death rate is dropping much faster than the birth rate, with resulting great increase in population. "If the declines in mortality and fertility in China should duplicate those of Japan in the period of its industrialization and urbanization between 1870 and 1940, China alone would have a population of more than a billion people by the year 2000." (The population of India is also increasing 50,000,000 per decade.)

"Mainland Asia will offer the major population problem of the world during the coming decades. . . . The real demographic need in Asia is to devise ways by which the diffusion of the small-family pattern among the peasants may be quickened. . . . The education and social enlightenment of the rural peoples of Asia are essential elements in the solution of the economic and demographic problems of the continent."

In the next 50 years simply the *increase* of population in India and China alone may be greater than the total population of the world in 1650. The resulting population pressures may have much to do with maintenance of world war or peace. Probably 85% of the population of Asia now lives in villages. There does not exist today in any country an adequate pattern of village and small community life which is suited to the coming years. The development of such a pattern is a major world need. For Americans to define that problem clearly and to work out adequate solutions in theory and practice would be a major contribution to world stability and progress.

*Population: Problems and Trends of Our Changing Population*, by Frank Lorimer and Frederick Osborn (National Education Association, 1201 16th St. N. W., Washington, D. C., 1943. 64 pp., 30 cents; Unit 13 of "Problems in American Life" series) is a good overall picture of the population situation, especially in America, with excellent bibliographies. It presents in clear, simple language the minimum of what every intelligent person should know concerning population in our own country and the world.

A study has been made at Cornell University of "Rural Youth in Low Income Agricultural Areas" who leave home, and comparisons are made with migration in a more prosperous area (Bulletin 809, Cornell Agricultural Experiment Station, Ithaca, N. Y., 41 pp., March 1944). In general there is less movement to cities from low income areas than from more prosperous communities. Over half the sons and daughters who left home in the low income areas settled under similar circumstances within twenty miles of the parental home. These were from families with average incomes of less than \$1000 a year.

It seems that within a low income area migration is selective. The writer of this review happens to have some personal information with reference to one of the three low income communities studied, that of Otsego County. From one centralized high school 32 boys and girls had gone to college during the past ten years. Of these not one had returned or, so far as could be learned, intended to return, to the home locality. Apparently those of higher economic and educational levels are most inclined to leave the rural environment. The problem of the small community is to make it so attractive, economically and socially, and to arouse such a realization of its importance to our country that these young people from the higher levels will remain. It can be done.

A "system" of thought has in it something of arrogance. He who gives it form sometimes is not willing that his ideas should be lost in the stream of mankind. By that very demand for separateness the good in one's work may fail to be quickly absorbed, and the bad may be kept alive. Only a few, often the personally ambitious, create "systems." Every man can make his own contribution to the fabric of life.—Arthur E. Morgan.

The difficulty men have in adjusting themselves to their increasing mastery of natural forces is nothing new. Just before the beginning of the Christian era Ovid wrote in his *Amores*:

"You have been too clever for your own good. O human nature! and gifted beyond measure to your ruin. Of what avail to you to gird cities with turreted walls? Of what avail to arm hands in strife? What had you to do with the seas—you might have been satisfied with the land! Why do you not seek the sky as well—a third kingdom? Insofar as you may, you do annex the sky also." (Translated by Lovejoy, in *History of Primitivism*.)

## THE CO-OPERATIVE COMMUNITY

### CO-OPERATION IN A CZECHOSLOVAK VILLAGE\*

Sany is a small-farm, isolated village in Czechoslovakia. About half of the 821 inhabitants are farmers. The average size farm is 10½ acres. The farmers had small incomes and were deeply in debt when in 1888 they organized the "Farmers' Reading and Social Society." In this way they provided themselves with agricultural journals and popular books on farm methods. They had discussions and lectures by experts, teachers, and successful farmers. From this society came ideas for extensive land improvement, drainage and stream regulation by a water conservation co-operative, and the ideas and organization of co-operatives.

The first co-operative was the Sany Credit Society, set up in 1897 to help members buy land, build houses and convert mortgage debts into long-term loans. It furnishes credit for joint purchase of farm machinery and consumers' goods, and the joint sale of farm produce. A rule provides that the difference between interest on money borrowed and that loaned shall not exceed 1.5%. In 1934 it had 241 members.

The farmers' co-operative, organized shortly afterward, buys and sells for the members, loans against growing crops, and gives instruction in agriculture. It had 160 families in 1929, and operated without government subsidy.

In 1903 it set up a bakery, with a seed cleaning station and flour mill. These now serve a wide range of customers.

In contrast to "Rochdale" custom, surpluses of the co-operative society are not distributed. Such funds as are not needed for expansion are used for community purposes.

The Agricultural Machinery Co-operative, organized in 1906, owns machinery which it loans to its 173 members. It provides its members with electric current.

The Sany co-operatives extended their influence to all phases of village life. Living standards have been raised, old homes improved and new ones built, with improvement of hygienic conditions. With an increase of 50% in the number of houses, practically every family now has its own. The societies fostered the building of a railway station and sidings, river regulation, road building, planting public orchards, equipping the school gymnasium and fire department, and the erection of schools, a post office and a public library. Surplus steam from the flour mill is used for the public baths established by one of the co-operatives. (Few European homes have private baths.)

---

\* Circular 3 of Consultation Committee on Co-operative Farming, Regina, Saskatchewan, based on *Sociology of the Co-operative Movement in the Czechoslovak Village*, by Karel Galla, Prague, 1936. Appeared in report by the Inquiry on Co-operative Enterprises in Europe, 1937 (U. S. government).

It is significant that this development began with a "Farmers' Reading and Social Society," much as in the case of the Danish folk schools. Nearly ten years of this Society preceded the first co-operative organization. The creation of a strong primary social group was important. The account closes with the following paragraph:

"Participation of all groups in co-operative undertakings has been a unifying element in the village life. The rise of national political parties has so far failed to destroy the economic unity, although the people of Sany are by no means unaffected by political currents. Of the village population in 1935, 35 percent favored the Republican (Agrarian) Party, 23 percent were Social Democrats, 12 percent supported the Catholic Party, 11 percent were Conservatives, 8 percent National Socialists, and 6 percent Fascists. They take great pride in the fact that, whatever their political or religious affiliations, they have learned to conduct their economic affairs on a co-operative basis for the good of the entire community. The economic progress of the people has aroused the attention of neighboring villages and parishes, and the methods of Sany have been copied widely."

#### COMMUNITY CO-OPERATIVES IN PALESTINE

The Palestine Histadrut (Jewish co-operative union) has issued a 1944 *Yearbook* summarizing the rapid growth and status of the network of co-operative organizations that are building up the economic life of Jewish Palestine, mostly in small community units.

There are 206 agricultural settlements, wholly or partially co-operative, with a population of 45,000 and an investment of \$26,000,000. They have 243 tractors and 400 other farm machines. In 1943 they produced 10,000,000 gallons of milk, 5,000,000 dozen eggs, and 33,000 tons of vegetables. There are 194 co-operatives and Histadrut factories and small workshops. The 47 co-operative factories turned out \$3,000,000 worth of products in 1943.

In American terms all these are small items. The little farming village of Yellow Springs, Ohio, with 2000 total population, during the same period and with a fraction of one percent of the \$500,000,000 of outside money invested in Palestine, developed a number of small industries with an annual output about equal to that of the total of the 47 Palestinian co-operative factories with their 1350 workers; while Greene County, in which Yellow Springs is located, with a population much smaller than that of the Palestine agricultural societies, probably produced more milk, corn, wheat, hogs and cattle than all the 206 Palestinian agricultural settlements combined, and has several times as many tractors and farm machines. There are many, probably hundreds, of obscure industries in small American villages, each with greater production than the total of the 47 co-operative factories, while many American counties would have greater agricultural production than the total of the 260 agricultural societies.

The significance of the Jewish agricultural co-operatives is not in their present economy of production, or their total output, but in the fact that a distinctive

type of economic organization is growing up. There are 23 transportation co-operatives, employing 3000 member-workers, about 100 consumer co-operatives employing 500 persons, about 25 credit co-operatives, contracting co-operatives, a housing co-operative, and a central processing and marketing co-operative which in 1942 did a business of \$8,000,000. A water supply company produces about 500 acre-feet of water, enough to irrigate perhaps 2 or 3 square miles of land. Another co-operative operates small boats for fishing and transportation. There is a co-operative insurance company which does as much business as would serve the purposes of an American agricultural town of perhaps 5000 population. In addition there are a workers' bank, a workers' sick fund, with hospitals, sanatoria and clinics, an unemployment fund, a family assistance fund, and workers' quarters in cities and villages.

Taken all together these do perhaps as much business as is done in an average rural county of 50,000 population in central Ohio. The hundreds of millions of dollars of contributions which have been poured into co-operative Palestine from capitalistic America and England somewhat cloud the issue. They are justified, in part at least, by the need for developing in Palestine in the course of a few decades an economic structure such as it has taken America two centuries to produce.

It is interesting that in this development the pattern of small community life is dominant, and that a people generally thought of as urbanized is becoming adjusted to it. A generation or two must probably pass before the significance of this movement can be soundly appraised. It is highly valuable as a research project in human organization. A new pattern of living seldom is achieved without great waste in the process of transition.

---

In the flux of American life many hamlets and villages become obsolete or nearly so. Often in going through such places one wishes that some new life might salvage the remains of generations of labor.

"The village of Burkhardt (unincorporated), Wisconsin, was founded and built, along with its mill and elevator, by Christian Burkhardt shortly after the Civil War. After Burkhardt's death in 1931, the mill ceased operation and the village became dormant.

"Recently Midland Co-operative Wholesale began operating the feed mill, and the village has taken on new life. The purchase was made from the Burkhardt Milling and Electric Power for \$29,000. This includes the price paid for the Burkhardt mill and elevator properties where co-op feeds are now being produced. Also included in the transaction are nine residences, an old store and miscellaneous buildings, plus shore rights and privileges along about three-fourths of a mile of the Willow river and lake."—*Friends Intelligencer*, November 18, 1944.

**SASKATCHEWAN PLANS FOR CO-OPERATIVE FARMING**

In August, 1944, a conference on co-operative farming was held at Regina, capital of Saskatchewan, Canada. The conference was addressed by the Premier of the Province, and by some of his ministers. They expressed the opinions that the time had come to experiment with the co-operative farm. The war has given men intensive training in co-operation and in the operation of machines. They will not want to return to horse-drawn vehicles and to individual effort. Co-operative farming would allow the use of more varied skills than does individual farming. A resolution was passed calling on the government to provide several alternative plans for co-operative agriculture.

Among opinions expressed at the conference were:

A training school for group farming should be established.

The trend in agriculture is toward aggregation of capital and mass production, following the tendency long present in industry. Co-operation is the only alternative to large operators and hired employees.

The isolation of farm life sends young people to the city. Women will welcome co-operative farming as an escape from loneliness.

The larger the family farm the greater the isolation. To provide good community life some form of joint ownership must be provided.

Experience and judgment being necessary for success, it is not wise to put a one-age group, such as returned soldiers, by themselves. Soldiers should be associated with civilians of varied ages.

Two forms of co-operation which might work are, first, co-operative ownership and use of the land, and second, individual ownership of land with co-operative ownership and custom use of farm equipment.

Desire for better social life was at the root of the demand for better methods of farming. Many amenities and advantages may accrue from farmers living in villages large enough to make better social and cultural life possible.

"It was stated that there was now a plan in operation in the province for the co-operative use of farm machinery." Groups of five or ten families purchased machinery together in the name of an association. A board of directors was elected, who appointed a manager, responsible for the operation of the equipment. Each member paid for use of the equipment on a custom basis. Surplus was used for reserves or distributed in proportion to their use of equipment.

In the Val Marie district, where it became necessary to change from wheat to mixed farming, three farm groups had bought sheep co-operatively, pooling their credit. One co-operative with 72 members has 4000 sheep, one with 35 members has 3000, and one with 25 members has 1000.

Near Green Lake the Provincial Government established a farming scheme for people no longer able to live by fishing and trapping. Thirty-four families have been established on 40- or 80-acre tracts. Green Lake has sawmill, school, hospital, church, community hall and small canning plant. The women are taught to sew and the boys are taught carpentry and farming.

"It is mostly urban people with little or no farm background who are strongest advocates of the rural co-operative community. . . . The thinking of the dirt farmer on the land rarely goes beyond the idea of some arrangement for the mutual operation (with or without mutual ownership) of farm machinery or equipment."

"There is a place for groups of properly trained young men, organized to do farm work on a custom basis. The idea could be extended to include road building and maintenance in between seasonal farm work, feed grinding, wood sawing or work in the timber during the winter months."

"The real task of fitting returned men back into civil life, as well as the job of educating farmers toward group action in the operation of their farms, will be done in the community. The importance, therefore, of leadership within each community cannot be over-emphasized, and the primary purpose of the initial educational programs should be to train such leaders."

---

#### STATISTICAL ACRES

How many acres in your farm? In *Land Policy Review* for Winter, 1944, Charles L. Stewart reviews the "Staniewicz formula" of "statistical acres." While the whole article is worth reading, the following extract gives an idea of the process:

"Under the statistical-acre approach ordinary plowland is rated at par, and lands in other farm and forest uses are rated either above or below par.

"An acre of forest land is 15 percent; permanent pasture, 20 percent; hay or meadow land, 40 percent; and an acre of garden land is three times an acre of plowland. To compute a rounded figure for a country or district, all plowland is counted at its regular number of acres; that is, ordinary plowland acres are statistical acres without change. To this are added for each type of other farm land, not the full acreage as a survey might show, but the number of statistical acres the Staniewicz formula yields."

---

"Contrary to Marxian teaching, the world's revolutions have been bred and born in rural peasant countries, not in highly industrial nations. The first revolution in Russia, the Mexican revolution, and the struggle of the Irish peasants are a few examples that substantiate this viewpoint." (John F. Timmons in *Land Policy Review*, Winter 1944.) As other examples he might have mentioned the American Revolution and the wars of liberation in South America.

---

The publication *Town and Country Church* (No. 7, Part 2, April 1944; published by the Home Missions Council of North America, 297 Fourth Ave., New York 10, 15c) includes a statement by Ralph Templin entitled "The Decentralist Way for Post-War Reconstruction." It undertakes to state the implications of the decentralist philosophy for the churches.

## AGRICULTURE

In a recent issue we summarized the findings of the American Country Life Association to the effect that the family-sized farm is the American ideal. In this issue is a summary of opinions expressed at a meeting in Saskatchewan on co-operative farming in which the prevailing opinion seemed to be that the old-fashioned family-sized farm is becoming obsolete, and that future agriculture will take the form either of large-scale co-operative agriculture or corporation farming with tenants or hired workers.

These two outlooks may not be so conflicting as they seem. In the northeastern United States much farming on family-sized farms may survive, while in the wheat farming areas of the Great Plains, and in some other regions, large-scale, highly mechanized farming may prevail. With farming conditions varying greatly in different parts of the country, uniformity of farming methods would represent a stupid lack of adaptability. In the Saskatchewan wheat country, where one man can readily farm half a square mile, family-sized farms mean isolation and loneliness, especially for the women; and corporate or co-operative farming would seem to be humanly and economically necessary.

---

In *Free America* for Autumn, 1944, an article by Edward H. Faulkner, author of *Plowman's Folly*, and a criticism by Emil Truog, authority on soils, present the pros and cons of Faulkner's proposals. The criticism by Professor Truog seems fairly conclusive.

In the same issue of *Free America* is an article by Waring and Teller on farming in Carroll County, Georgia; a stirring account of pioneer co-operation.

---

The Agricultural Communities Foundation (643 Parkway Building, 177 E. Colorado St., Pasadena 1, Calif.) is planning to develop an agricultural community on irrigated lands in the west. The community is planned to be inter-racial—including Americans of both European and Japanese descent. One of the projects planned for is production of guayule rubber, for which Japanese at Manzanar relocation center, co-operating with the California Institute of Technology, have done a considerable amount of research. A tract of land has been selected, and some financing provided.

---

From January to October, 1944, a Farm and Community School was conducted at Civilian Public Service Camp No. 24 at Clearspring, Maryland. In the 85-page report of that course just issued by the Mennonite Central Committee, Akron, Pennsylvania, are a statement of purpose and summaries of several addresses. The statement of purpose begins:

"The rural family is the most effective unit for the permanent utilization and conservation of the land. It is also the basic unit for human welfare and the preservation of worthwhile values. Finally, the rural family is the center of Christian teachings and the best medium for their development into a 'Way of Life.' "

The following are typical of the addresses on community life, which are summarized in the report: "The Place of Rural Life in Our Civilization," by O. E. Baker, for many years population specialist and senior economist in the U. S. Department of Agriculture. "The Individual and His Relation to the Community," by Elmer Ediger, Educational Secretary of the Mennonite Central Committee. "Observations in Canadian Mennonite Communities," and "How to Study a Community," by Winfield Fretz, who has made an intimate study of the remarkably successful Mennonite communities of Canada. "The Significance of the Small Community to America" and "The Small Community in the Future," by Arthur E. Morgan, President of Community Service, Inc. "Preserving the Values of the Small Community," by Dr. Carl Taylor, head of the Division of Farm Population and Rural Welfare in the U. S. Bureau of Agricultural Economics. "A Cultural Program for the Community," by Melvin Gingerich, Professor of History at Bethel College.

*Land and Home* (organ of the National Catholic Rural Life Conference, 3801 Grand Avenue, Des Moines, Iowa) for December has two pages of comments grouped in pairs entitled "It Seems" and "On the Contrary," in which varying conclusions of national personages and periodicals are quoted concerning the future of agriculture. Most of the quotations tend to controvert the attitude of the NCRLC of holding young people in agriculture. Typical of these expressions is the following:

"In the next several decades, it is likely that upwards of one-half of the young men and women reared in rural areas in the United States will find, as they seek and enter productive employment, that they will not be needed in agriculture. If they stay they will burden agriculture and they will also thereby deny themselves the gain in earnings that would come to them from migration."—Dr. Schultz, University of Chicago.

The comment of *Land and Home* on this statement seems rather lame:

"Since agricultural economists have now solved (?) the rural problems, let them become urban economists and plan how to care for the cities when they become the dumping ground of the country. A challenge to Dr. Schultz. Agricultural economists are needed no more."

"Must the 'human surplus' of the countryside be dumped on the city? Has anyone a right to do that? Are cities ready? They received rural youth in the early 20's and dumped them back in the early 30's.

"What will be the social and political results of a 'planned' urban economy? Evidently insecure private jobs or secure 'slave' government jobs. Can American democracy exist under such conditions?"

From the Des Moines Register a similarly gloomy picture of rural life is quoted:

"The long-term trend is toward fewer producers of farm products, not toward more. That's the tough economics of it."

"The great bulk of the jobs have got to be found in city activities. There is no escaping that."

Neither *Land and Home* nor the authorities quoted see any other alternatives than farm life or city life. The only way out which is presented by *Land and Home* is the small farm with high productivity, and perhaps with primitive methods of production which will absorb much manpower.

In this colloquy neither "It Seems" nor "On the Contrary" is on the right track. Small communities are vital to civilization, yet agricultural overproduction is a real possibility, and men intuitively rebel against doing two or five man-hours of work for results that might be achieved by modern methods by one.

A truer answer lies in broadening the base of small community economics. Centralization of industries in cities is more of a habit and vogue than it is an economic necessity. According to the *National City Bank Bulletin* (December, 1944), of 45,000,000 persons employed in the United States in 1940, only 10,600,000 were engaged in all manufacturing. Of these probably less than half are in industries that are by necessity centralized in cities. So far as economic reasons alone are concerned it is possible for small communities to develop widely varied manufacturing and service activities so that young people growing up in them need not leave for the cities, but can grow in and with their own communities. Enough small towns in America have taken that course to demonstrate its feasibility. There are no visible limits to the possibilities of such growth. As the small communities absorb their own young people in varied activities the possibilities of cultural growth and variety also will increase. More and more the small community can become a good place to live as well as in which to make a living.

Nor do these varied activities necessarily mean losing touch with our ancient community heritage. Men were manufacturers (of arrowheads, axes, etc.) before they were farmers. Mining, fishing, quarrying, hunting, herding, tanning and the making of clothes all are probably older than the working of the soil. Farming has no monopoly of dignity or holiness among human occupations.

---

Even the *Wall Street Journal* cannot keep away from the issue of farming as a way of life versus farming as an industry. It says in an editorial (November 24, 1944): "Secretary of Agriculture Wickard, this week, addressing the National Farmers Union at its Denver meeting, outlined a post-war program to encourage farm tenants to become owners of family-size farms. . . . The significant words in his address are 'family-size' for they imply the concept of the 'way-of-life.' . . . It is not perhaps an oversimplification of the agricultural problem as a whole to say that at bottom it roots, at least partially, in a certain shift of mental emphasis by the farmer group in general, from the 'way' concept to an industry concept. . . . Without undertaking to determine the merits of the arguments in either case it is clear that the conversion of farm tenants into farm owners is itself a definitely good thing so far as it goes. If it shall also result in bringing back the concept of the 'way' to any extent it will be a very good thing."

## CHURCH AND COMMUNITY

In the rural areas of Geneseo township in New York state, four churches unite each year for a harvest-time auction. Two of the churches are Catholic, one Episcopalian, and one Methodist. After weeks of preparation, canvassers with farm trucks cover the area on specified days for contributions of everything offered, from vegetables to a pipe organ. The result has been a closer neighborliness between the churches, and less sharp competition. This year the income from the auction was \$1200.—*The Witness*, November 16, 1944.

---

"Community is the central fact of existence and it renders possible the precious generations of life. Every droplet of the life-stream, whether it be a polyp or a puppy or a baby, proceeds from a place where community has culminated in some heightened intensity, complexity, and reinforcement. Individual rebellion against this central fact spells death. But the power of community transforms its own traitors by extracting from them what impulse to good they may have. Drones make some contribution to the bee society."—Addison, Michigan, *Community Newsletter*, November 21, 1944.

---

*Life in the Larger Parish*, by Margaret J. Harris (Home Missions Council of North America, 297 Fourth Ave., New York 10, 89 pp., 25 cents). This is the story of how antagonistic and competing churches in a small and shrinking New York state community were united into a harmoniously working "larger parish." While the work was subsidized in money and personnel from without, it serves as a laboratory of methods which were effective. A bibliography of literature on religious work in the small community is included.

---

"Recommended Reading: A Selected Reference and Study List on Rural Life and Rural Church Work, 1944," compiled by William J. Rupp (Committee on Town and Country Church, Evangelical and Reformed Church, Board of National Missions, 1720 Chouteau Ave., St. Louis 3, 11 pp., 5c). This is one of the fullest lists we have seen of literature on the rural church and allied subjects. As an indication of the growing tendency toward tolerance and understanding, it includes items from Roman Catholic organizations, on the one hand, to purely secular items on the other. It is one of the best bibliographies on the rural church which we know of.

---

"Huge ideals like 'People's Century' are not completed in a night, the flower full, the finished thing. Ideals come slowly here as people make them come. First, you have to make the smaller promises come true. You have to take a name like 'People's Church' and make it everything it ought to be. Then, heartened by success, you have to take the larger names and do the same with them until what happened to a church can happen to a century."—Waldemar Argow, in *The Peoples Voice*, organ of the Peoples Church, Cedar Rapids, Iowa.

## RECREATION

*The Progressive Farmer*, Birmingham, Alabama, publishes *The Community Handbook* (284 pp., 25 cents). In addition to recreation programs, plays, games, etc., the editor seems to have included the contents of his desk drawer in which he had accumulated stray picnics, programs, addresses, remedies and health suggestions, etiquette notes for children and young people, gospel hymns and school yells. Since the editor is evidently an interesting person, many a boy and girl will spend interested hours with the handbook, and many a gathering will be enlivened by it.

"Cervantes, in 'Don Quixote,' writes that 'The bow cannot always stand bent, nor can human frailty subsist without some lawful recreation.' Perhaps that is part of the reason that an estimated fifty or more adult organizations per 1000 total population in America has become an almost impossible load of organized life, resulting in reactions of: (a) tension, (b) resolutions to cut down activities. If for 'tension' and 'human frailty' some 'lawful recreation' is to be provided, then it follows that there must be recreational leaders. Where do we get the leaders, and/or how do we train them? Part of the solution lies in establishment of training centers for existing and potential leaders of recreation. Some of the existing centers are: John C. Campbell Folk School, Brasstown, N. C.; Christmas Country Dance School, Berea, Ky.: Oglebay Park Institute, Morgantown, W. Va.; Co-operative Recreation Service, Delaware, Ohio; National Recreation Service, New York; and Ihduhapi Recreation Leaders' Laboratory, near Minneapolis. The writer has had some slight acquaintance with the latter for the past several years, and this year was in full-time attendance."—*Service*, C. P. S. Unit 61, Duke Hospital, Durham, N. C.

## EDUCATION

*Library Film Forums* (issued by American Library Association, 520 N. Michigan Ave., Chicago 11, 41 pp., 50c, November 1944) describes the use of films as a basis for discussions of current issues. Through the local library or other organizations films can be presented, to be followed by discussions directed preferably by experienced discussion leaders. The cost of a film for such use averages about \$10. Information as to film supply and arrangements can be had from Dr. Morse Cartwright, Teachers College, Columbia University, New York.

According to the National Education Association the national average salary for rural teachers is \$967, as compared with an average of \$2362 for employees in manufacturing industries. Two hundred thousand teachers have left the profession since Pearl Harbor. Enrollment in teachers' colleges has declined 60%.

## MEETINGS AND CONFERENCES

Denver, Colorado, February 26-27. Ten-state conference of guidance and personnel workers; theme "Mobilizing Community Guidance Counseling Resources." Secretary, Willard W. Hield, in charge of Employment Counseling, Service to Veterans and Staff Training, Regional Office, War Manpower Commission, 221 Equitable Building, Denver 2, Colorado. Community Service literature will be available at the conference.

Chicago, Illinois, March 13-15. Sherman Hotel. Annual American Country Life Conference. D. E. Lindstrom, Secretary; address University of Illinois, Urbana, Illinois.

Yellow Springs, Ohio, July 2-12. Second North Central Institute of International Relations, Antioch College. Program will include conference on community, with speakers and seminar on community problems.

## NEWS AND ACTIVITIES OF COMMUNITY SERVICE, INC.

Miss Teresa Honda, secretary in the office of Community Service, has left to enroll as a student at George Washington University. She made a fine contribution to the work of the organization. Her position has not been filled, and persons interested are requested to write for particulars.

A large edition of the November-December *News* was printed, so that sample copies might be available. Members and subscribers are invited to send names of persons who might be interested to receive that issue.

Enclosed with this issue of *Community Service News* is a new publication list and a new leaflet describing Community Service, Inc. This list may be checked for materials needed in community work. A longer list is available on request.

Community Service operates a book department and loan library. Books in the field of community may be purchased through the organization, and a selected list of such publications is available. Books now out of print, and some current publications, may be borrowed at a small rental.

Since our last issue, word has come from England that *The Peckham Experiment*, reviewed in the September-October issue, has been reprinted once more. Copies should be available from this office about March 1.

The biography by Arthur E. Morgan of Edward Bellamy (Columbia University Press, \$5), author of *Looking Backward*, describes Bellamy's persistent refusal to live in a city. During his whole remarkable life he was a small town man.